

June 24
1920

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (ACTS 2: 38).

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THE MILLENNIAL STAR.

V.

FROM the arrival of Elder Orson Pratt, and his assumption of the presidency, August, 1848, the new impetus given to the mission by the brief labors of Elders Orson Hyde, John Taylor, and Parley P. Pratt, and carried forward by Elder Orson Spencer's splendid service, was greatly accelerated, and not only laid a firm foundation for a vast future growth of the mission, but at once began to realize important results in the increased number of converts, the large emigration, and the development in faith and practice of the principles of the gospel. The missionary labors became most effective with such men as we have named, together with others coming to their assistance, like Eli B. Kelsey, Jeter Clinton, Alfred Cordon, William Phillips, Levi Richards, Jacob Gates, and Joseph W. Young, among whom were men of considerable scholarship and of extraordinary intellectual power, which, illumined by the inspiration of the Holy Spirit, qualified them eminently to meet the opposition of ministers and lecturers and writers who undertook to oppose them. Elder Orson Pratt himself was a man of profound reasoning ability, a great doctrinaire and Scriptural scholar. He began at once to give to the pages of the *Star* that series of tracts which ultimately created a volume of gospel treatises, the most comprehensive and unanswerable ever issued by an official of the Church.

The first of these appeared in the August 15th, 1848, number entitled, “Was Joseph Smith sent of God,” and was followed by parts of one known as “The Kingdom of God.” Besides being in the *Star*, these were issued as tracts in editions of twenty thousand copies at a time, thus attaining a very wide circulation, which the general thrift of the mission greatly facilitated. The eleventh volume contained of these tracts those entitled “Absurdities of Immaterialism,” and “The New Jerusalem.”

The Twelfth volume had a series of twelve numbers entitled, "Extracts from the Private Journal of Orson Pratt; embracing interesting items concerning the journeying of the Latter-day Saints from the City of Nauvoo, until their location in the valley of the Great Salt Lake."

Elder Pratt was called to America on important business in March, 1850, and did not return until near the end of July. During his absence Eli B. Kelsey was appointed to take charge of the publishing department, which he did, editing the *Star* quite ably and satisfactorily. Elder Franklin D. Richards, having been called again to the British mission, and appointed to assist President Pratt, arrived and entered upon that labor during the latter's absence, continuing until the release and departure of Elder Pratt, February, 1851, when he became president of the mission, and he had been nominally editor of the *Star* from the January number, beginning the thirteenth volume.

The growth of the mission and increase in the circulation of the *Star* during the period of Orson Pratt's presidency was almost phenomenal. The membership increased in the sixteen months from August, 1848, when it was reported at 17,902, to January 1st, 1850, when it reached 27,912, an increase of 10,010 members. It is also stated in that report that about 1,900 had emigrated. The report for the following year shows that there were 30,747 members January 1st, 1851. There had been 4,653 baptisms, and over one thousand emigrated.

The most wonderful showing, however, was in the circulation of the *Star*, and in the publication and issue of books and tracts. Elder Pratt announced in December, 1848, end of volume X. that the circulation was about four thousand, and modestly asked if the following volume could be increased to five thousand. That this figure was quickly reached and far exceeded is shown by the fact that a reprint of the first five numbers of Volume XI. was made in April, 1849. In February, 1850, the circulation was 5,700 copies, and it was then proposed to reduce the price and quadruple the issue. This forecast was practically realized, as will be seen from this statement in July, 1850: "The semi-monthly circulation of this valuable publication now amounts to over twenty-two thousand copies. * * * We are happy in being enabled to state that the conferences have, without exception, quadrupled their subscriptions for the *Star*." This remarkable increase was made through reducing the price from two-and-a-half pence to one penny, and requesting all subscribers to take three copies instead of one. In announcing the conclusion of his editorial labors December, 1850, end of volume XII., Elder Pratt makes the following statement: "This number closes the Twelfth volume of the *Millennial Star*; it also closes our editorial labors in this country. The *Star* has been under our supervision since August, 1848, during which it has multiplied its circulation over sixfold;

this has been accomplished principally through the exertions of the saints."

While Elders Pratt and Richards were meeting this great success in the British mission, there arrived in May, 1850, Apostles John Taylor, Lorenzo Snow, and Erastus Snow, assigned to open missions in France, Italy, and Scandinavia, for which fields respectively they left London on June 8th, after attending the London conference held there on the 2nd. Elders Bolton and Pack accompanied Elder Taylor to France, Toronto and Stenhouse Lorenzo Snow to Italy, and Forssgren and Dykes Erastus Snow to Denmark; Elder Hanson having preceded them there about a month.

Reports of the progress of opening up these missions were of the utmost interest. The first, second, and third general epistles of the Presidency of the Church, issued at Salt Lake City, were published in volumes eleven and twelve; also the constitution of the State of Deseret, and afterwards of a Bill presented in Congress to create the Territory of Utah. There were fine doctrinal articles from the gifted pens of William Gibson, Eli B. Kelsey, and James Linforth; W. J. Mills sent in poems, among them the song beginning:

"We'll sing the songs of Zion,
Though now in distant lands."

John Jaques was a new contributor, writing both prose and poetry. He sent up from Stratford-on-Avon that beautiful and favorite hymn entitled, "Truth," first published in the August 1st number, 1850:

"O say, what is truth? 'Tis the fairest gem
That the riches of worlds can produce."

In the thirteenth volume there was published a fine tract on "The Secret of the Healing Power," by James H. Flanigan, whose unfortunate death and funeral services are also found in a later issue. He was an able and faithful missionary, president of the Birmingham conference. A movement that greatly promoted the work of the mission, and especially of the publishing department, was undertaken by Elder Kelsey as president of the London conference. He opened what he styled a great Book, Tract, and *Star* office, near Paternoster Row, 35 Jewin Street, and stocked it up with the following initial order: "600 Books of Mormon; 600 Doctrine and Covenants; 600 Hymn Books; 16,000 Kingdom of God, parts 1, 2, 3, and 4; 4,000 Divine Authority; 4,000 Remarkable Visions; 24,000 Divine Authenticity, Nos. 1, 2, 3, 4, 5 and 6; 500 Absurdities of Immaterialism; 500 Reply to Remarks on Mormonism; 1,500 New Jerusalem; 24 Vols. of *Star*, No. 11, bound, half calf; 24 Vols. *Times and Seasons*, No. 6, bound, half calf; 3,000 Great First Cause; 800 Taylor's Discussion; 1,000 Gibson's Discussion."

He organized a system of clubs and committees for the purchase

and distribution of the Church literature, and the *Star*, from that time, February 1st, 1851, issued from the above London address, as well as from Liverpool. This arrangement was successful and continued for many years.

It is interesting to note the following in the August 15th, 1851, issue, relative to the publication of the Hymn Book:

“The new edition of the Hymn Book will be ready to send out with the next *Star*. This Work has passed through eight editions, which have been published and sold in the British Isles; the first two (3,000 and 10,000) were published in Manchester, the last six in Liverpool. The third edition of two thousand was issued by Amos Fielding and Hiram Clarke, in 1813; the fourth, of three thousand, by Reuben Hedlock and Thomas Ward, in 1815; the fifth, of two thousand, by Orson Spencer and F. D. Richards, in 1817; the sixth, of two thousand by Orson Spencer, in 1818; the seventh, of four thousand, by Orson Pratt, in 1818; the eighth, of ten thousand, by Orson Pratt, in 1819; the ninth, of twenty-five thousand is now offered.”

Col. Thomas Kane's famous historical discourse on “The Mormons,” delivered before the Historical Society of Pennsylvania, March 20, 1850, ran through seven numbers. There was a “History of Marriage Among the Jews,” copied from the *Jewish Chronicle*, that ran for eight numbers. Reports of celebrations of the Pioneer Day in the mountains were interesting, and of the General Conferences with extracts from the discourses of President Young and others.

Elder Richards continued as President and editor of the *Star* until May, 1852, when he was succeeded by his brother Samuel W. Richards. The most significant act respecting the *Millennial Star*, taken a month before his departure, is explained in the following:

Weekly issue of the *Star*.—At the Special General Conference, held in London, the minutes of which will be given in No 11, it was resolved that the *Star* should be published weekly instead of semi-monthly, to continue at the present size and price.

Two years ago, the circulation of the *Star* was about six thousand semi-monthly; now it is more than twenty-three thousand semi-monthly, and by a unity of effort throughout the Churches, we can give it a circulation of upwards of twenty-three thousand weekly, and thus pour forth such a glowing stream of star-light upon the benighted inhabitants of the British Isles that shall fill them with wonder and astonishment, and cause the honest in heart amongst them to gaze with admiration, while all must acknowledge that there is more than a plough-boy at the helm of this Latter-day work.

The statistical report for the half year ending June 1st, 1852, shows that there were 50 conferences 717 branches with 32,340 members and that 3,265 had been baptized in the previous six months. This report discloses the largest membership shown by any of the printed reports of the mission. The creation of the Per-

petual Emigration Fund company to help in the emigration of the poor, and its activities were interesting items in Vols. XIII. and XIV. This company assisted many thousands to emigrate to Utah.

When Elder Samuel W. Richards assumed the presidency he had Levi Richards as his counselor. William S. Phillips with John Davis and Thomas Pugh were the presidency of the Church in Wales, which had thirteen conferences and 142 branches. There were at this time over five thousand converts in Wales. Among many other names that became famous among the saints the following began to appear as officers of the conferences: Jonathan Midgley, A. F. McDonald, John R. Winder, C. V. Spencer, Job Smith, Thomas Squires, Martin Slack, J. V. Long, Patrick Lynch, Thomas Giles, Abednego Jones, George Bywater, David John, John Parry, H. E. Bowring.

The continuation of the History of Joseph Smith, from where it had been suspended in Volume V., was resumed in the April 15th issue of Volume XIV., and ran continuously through all succeeding volumes until the issue for May 2, 1863 (Volume XXV.), when it was concluded, over the signatures of George A. Smith and Wilford Woodruff, Historians, with their testimony of its accuracy as follows:

Thus closes the History of Joseph Smith, the great Prophet, Seer and Revelator, whom God has chosen to lay the foundation for the establishment of his Church and kingdom upon the earth in the last dispensation and fulness of times.

He performed as great and mighty a work as any man that ever tabernacled in the flesh, save Jesus only. His mission lasted nearly seventeen years; from the time he received the plates from the angel Moroni on the 22nd day of September, 1827, to the 27th of June, 1844, when he was martyred in Carthage Jail, under the pledged protection of the Governor of Illinois Thomas Ford. * * *

The History of Joseph Smith is now before the world, and we are satisfied that a history more correct in its details than this was never published. To have it strictly correct, the greatest possible pains have been taken by the historians and clerks engaged in the work. They were eye and ear witnesses of nearly all the transactions recorded in this history, most of which were reported as they transpired, and, where they were not personally present, they have had access to those who were.

(TO BE CONTINUED.)

HISTORIANS OF THE NEPHITES.

It may be interesting to such readers as are students of the Book of Mormon, and we trust their name is Legion, to consider for a short time who were the men to whom we are indebted for the annals of the Nephite nation, they being also the custodians of the Sacred Plates, the Urim and Thummim and other holy things.

The sacred records of the Nephites, from the time that Nephi, the founder of the nation, transferred them to the care of his

brother Jacob, to the time that Moroni finally hid them in the hill Cumorah, were in the hands of four families, who had charge of them, as near as can be told from the abridgement that we have in the Book of Mormon, as follows: Jacob and his descendants held them from B. C. 546, to about B. C. 200, when they were transferred to King Benjamin, who, with his son Mosiah, the younger, held them until B. C. 91, at which time they were given into the care of Alma, the Chief Judge, and he and his posterity retained them until 320 years after the advent of the Messiah. After these, Mormon and Moroni were the custodians until the close of the record in the year 420 after Christ.

In the table that follows, B. C. signifies before Christ, and A. C. after Christ, counting from the true date of his birth as given in the Book of Mormon, and not from the accepted Christian Anno Domini (year of our Lord), which is now almost universally admitted to be from two to four years wrong. In those places where no date is given, the desired information is not afforded in the Book of Mormon, and therefore can only be guessed at. We therefore prefer to leave such places blank. It will also be remembered that Mormon, just before the last great battle, which resulted in the extinction of the Nephite nation, hid up in the hill Cumorah all the records which had been entrusted to him by the hand of the Lord, save it were the few plates which he gave to his son Moroni.

The following are the names of the Nephite historians, with the times during which they held the records:

- Nephi, from——to 546 B. C.
- Jacob, from 546 to——.
- Enos, from——to 422.
- Jarom, from 422 to 362.
- Omni, from 362 to 318.
- Amaron, from 318 to 280.
- Chemish, from 280 to——.
- Abinadom, from——to——.
- Amaleki, from—to 200 (about).
- King Benjamin, from 200 to 125.
- King Mosiah, from 125 to 91.
- Alma (the younger), from 91 to 73.
- Helaman (the elder), from 73 to 57.
- Shiblon, from 57 to 53.
- Heleman, (the younger), from 53 to 39.
- Nephi, from 39 to 1.
- Nephi, (the disciple), from 1 to 34 A. C.
- Nephi, from 34 to 110.
- Amos, from 110 to 194.
- Amos, from 194 to 306.
- Ammaron, from 306 to 320.
- Mormon, from 320 to 385.
- Moroni, from 385 to 420.

In the above table, one thing will most certainly strike the attention of the observant reader. It is the lengthened period that some of the historians held the records. Jacob and his son Enos held them one hundred and twenty-four years, Jarom held them sixty. In this fact we find a very pleasing confirmation of the statement of Nephi that during the time he and his brethren were wandering in the wilderness, living on raw meat and suffering all kinds of hardships, fatigue and privations, the Lord so greatly blessed the women in the company that they "were strong, yea, even like unto the men," having an abundance of milk to suckle the babes born unto them. Jacob was born at this time, and doubtless inherited an exceedingly strong constitution, which he transmitted to his posterity.

The second epoch at which the longevity of the custodians of the plates is remarkable is during that reign of universal righteousness which followed the ministry of the crucified Savior. By living unto the Lord in all things their lives were marvelously prolonged, especially the children of those generations, born during the continuance of this happy and holy period and before the effects of the after apostasy had begun to work on the lives of those born during its blessed continuance. Thus Nephi, the son of Nephi the disciple, had charge of the records seventy-six years, his son Amos eighty-four years, and Amos, the son of the last named, the wonderful period of one hundred and twelve years, or father, son, and grandson, three generations, a total of two hundred and seventy-two years. What a powerful sermon this one fact preaches in favor of entire submission of body and soul to the perfect and perfecting law of God.

R.

NATURE'S WHISPERS.

When by friends you are forsaken,
 When life seems but worthless dross,
 Seek the Isle of Sweet Contentment
 In the "shadow of the Cross."

Go and dwell alone with nature,
 Watch her buds and leaves unfold,
 In her flowers and leaves and branches
 Nature tells of "Gates of Gold."

Although childhood's days have vanished,
 And though youthful joys were fleet,
 'Neath her swaying, waving branches
 Nature tells of "pastures sweet."

Pastures sweet and quiet waters.
 Fleeting heaven's blue dome above,
 In the buds and leaves of summer,
 Nature whispers, "God is love."

D. C. RETSLOFF, in the *Improvement Era*.

THURSDAY, JUNE 24, 1920.

EDITORIAL:

BAPTISM.

THE ordinance of baptism for the remission of sins is nowhere so plainly taught as in the Book of Mormon. When the Lord appeared to the Nephites and taught them, he spake unto Nephi, who was among the multitude, and commanded him that he should come forth; "And the Lord said unto him, I give unto you power that ye shall baptize this people when I am again ascended into heaven. And again the Lord called others, and said unto them likewise; and he gave them power to baptize. And he said unto them, On this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying, Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water. * * * And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God" (III. Nephi 11: 21-26, 33).

The Bible is about as explicit when carefully read and adhered to, as to the purpose and manner of baptism. Nevertheless there existed among the people of both hemispheres differences of views leading to disputations and varied practices in relation to this principle. The baptism of John, the forerunner of Jesus Christ, was the acceptable doctrine: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins" (Mark 1: 4). That there should no longer be any doubt about this principle, and that disputations should end, and the spirit of contention rebuked and the people surely know, and also that an example should be given for all time to come, Jesus himself was baptized: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon

him: and lo, a voice from heaven, saying. This is my beloved Son, in whom I am well pleased" (Matt. 3: 13-17).

The Latter-day Saints read and believe these accounts given in the Scriptures of the administration of the ordinance of baptism for the remission of sins; but they do not derive their understanding of that doctrine, nor receive their authority to preach and practice it from the calling and ministry of Nephi or of John as above quoted. It comes to them in a more direct but equally authoritative manner. Joseph Smith records the circumstances as follows:

Two days after the arrival of Mr. Cowdery (being the 7th of April) I commenced to translate the Book of Mormon, and he began to write for me.

We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying:

"Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and that afterwards he should baptize me.

Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me,—after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands upon me and ordained me to the same priesthood—for so we were commanded.

The messenger who visited us on this occasion and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchisedek, which Priesthood, he said, would in due time be conferred on us, and that I should be called the first Elder of the Church, and he (Oliver Cowdery) the second. It was on the fifteenth day of May, 1829, that we were ordained under the hand of this messenger, and baptized.

Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver Cowdery, than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by

him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of this Church, and many other things connected with the Church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

In these extended quotations there is shown a perfect agreement and harmony as to the intent of this doctrine, the manner of its observance and the authority necessary to administer it. They prove beyond cavil the identity of the doctrine, and establish in the minds of fair men the fact that as it was understood and practiced in the meridian of time by former-day saints, and the Son of God who revealed it; so also is it again revealed and practiced by the Latter-day Saints of the present time. As to the manner, it is commanded that baptism shall be in the similitude of a birth. Jesus said to Nicodemus: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God" (John 3: 5).

This similitude cannot be produced except by immersion of the body in the liquid element. It is absurd to assume that any other method meets the requirement. Baptism is also beautifully referred to by the Apostle Paul as comparable to the burial of the dead and the resurrection to immortal life: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6: 3-5).

The principle was taught by Jesus in his immortal state, when he called Nephi in mortality to the duty of baptizing the people, and revealed to him how it was to be done. Jesus did not baptize them. He had himself been baptized by John while in mortality, showing that the doctrine pertains to this state of existence, and must be received and practiced in this life. The same John who baptized Jesus in Jordan was sent as an angel of glory in immortality to reveal the principle to and confer the authority upon Joseph Smith and Oliver Cowdery, commanding them to baptize each other. He did not baptize them; but he gave them the direction, just as the Lord had done to Nephi and his associates, observing the same propriety; and again impressing the fact that the doctrine pertains to the mortal life. It is universal in its application and must be administered in the way prescribed to converts made fit through repentance of sin. If any one, reaching the years of accountability, now living, or that ever has or shall live, fails thus to receive this ordinance, personally, he is condemned and remains in his sins, unless a vicarious work is done for him by someone who understands its nature. In the mercy of God this is provided for in the doctrine of baptism for the dead.

J. F. W.

WONDERS OF THE YELLOWSTONE.

THE GEYSERS—III.

Soon after leaving the Grotto, on our return from the Upper Geyser Basin, we crossed the Firehole river and were entertained for ten minutes by a beautiful display from the Riverside geyser, which is in eruption quite frequently and sometimes throws the columns of water from its two orifices from eighty to ninety feet. All along on either side of the road we saw jets of steam rising from thousands of springs and geysers, some near the road side, others on the banks of the river and still others in the thick of the woods, where but for the constantly rising jets and clouds of steam they would never be noticed.

At Midway Geyser Basin is situated the most remarkable hot springs and one of the most wonderful geysers in the world. The group occupies an area extending along the river about a mile in length and a quarter of a mile in width. The principal springs are found on a mound about fifty feet above the river level on the left bank of the stream and sloping abruptly to the river's edge. The sides of this mound for half a mile present a wonderfully beautiful variety of vivid coloring, from the overflow of the water from the Excelsior geyser. The principal spring in the group is the Grand Prismatic Spring so called on account of the brilliant tints of the water. It is certainly the largest and one of the most beautiful springs in the Park, which is equivalent to saying in the whole world. Its dimensions are two hundred and fifty by three hundred and fifty feet. The clouds of steam rising from the geyser near it greatly obscure the view, but we were fortunate in having a clear day and being able to approach it from two sides getting very good views both at a distance and near by. A good point of observation is from the bluff on the opposite side of the river. Over the central and deepest portion of this mammoth spring, called the bowl, the water is deep blue in color changing to green toward the edge. The water of the shallower surrounding basin is of a yellow tint fading into orange. Outside the rim there is a brilliant red deposit which shades into purples, browns, and grays all painted upon a ground of grayish white, which forms the mound, built up of silicious deposit, upon which the spring is situated. These beautiful colors are in vivid bands which are strikingly marked and distinct. The water flowing off in every direction, with constant wavelike pulsations, over the beautifully scalloped and slightly raised rim of the spring, has formed a succession of beaded terraces, a few inches in height, down the slopes of the mound. These vary in height and color. It is impossible to exaggerate the varied depth and richness of the superb coloring which everywhere about this spring greets the eye. Mr. Thomas Moran the celebrated painter has attempted to reproduce it in several paintings and while he has won new

laurels from the art-loving public for the elegant and vivid pictures he has made, he is understood to have frequently acknowledged that the best of his efforts utterly failed to equal the sublime wealth of nature's coloring about the Grand Prismatic Spring. Not far to the northward of this is the Turquoise spring, the water of which is a dark blue color. It is a hundred feet in diameter and its overflow is carried off by a channel two feet wide and eight inches deep with slightly arched or overhanging sides, scalloped and beaded. The bottom is a brilliant white, almost phosphorescent and the edges yellow, fading into salmon as the river is approached.

A most singular feature of this group is a cold water spring about thirty feet in diameter, situated within forty yards of the Grand Prismatic Spring, whose temperature near its edge is one hundred and fifty degrees Fahrenheit, and an equal distance from the Exeelsior Geyser. It is a beautiful ultramarine color and perfectly cold. The proximity of these widely differing fountains, one shallow, hence cool, the other from some deep-seated source receiving a continual supply of heat, reminds us of Homer's lines:

“Next by Scawander's double source they bound,
Where two famed fountains burst the parted ground
This, hot, through scorching clefts, is seen to rise,
With exhalations streaming to the skies,
That, the green banks in summer's heat o'erflows,
Like crystal clear, and cool as winter's snows.”

We now come to the Exeelsior Geyser, which is doubtless the most powerful geyser known in the world. In 1871 it was not recognized by the government exploring parties as a geyser, but was reported by Dr. Hayden to be an immense spring, which he called the Caldron. It was described by him as follows: “It seems to have broken out close by the river, and to have continually enlarged its orifice by the breaking down of its sides. It evidently commenced on the east side, and the continual wear of the under side of the crust on the west side has caused the margin to fall in, until an aperture at least two hundred and fifty feet in diameter has been formed, with walls or sides twenty to thirty feet high, showing the lamina of deposition perfectly. The water is intensely agitated all the time, boiling like a caldron, from which a vast column of steam is ever rising, filling the orifice. As a passing breeze sweeps it away for a moment, one looks down into this terrible seething pit with terror. All around the sides are large masses of silicious crust that have fallen from the rim. An immense column of water flows out of this caldron into the river. As it pours over the marginal slope, it descends by numerous small channels, with a large number of smaller ones spreading over a broad surface, and the marvelous beauty of the strikingly vivid coloring far surpasses anything of the kind we have seen in

this land of wondrous beauty. There is every possible shade of color from vivid scarlet to a bright rose, and every shade of yellow to delicate cream, mingled with vivid green from minute vegetation. Some of the channels were lined with a very fine, delicate yellow, silky material, which vibrates at every movement of the waters."

As grand and wonderful as this phenomenal geyser appeared to the scientists, who designated it "an immense hot spring," in 1871, the picture portrayed ten years later by Colonel Norris, Superintendent of the Park, far exceeds any previous description. It was then revealed as a stupendous geyser, and was first heard by Colonel Norris, from six miles distant. He reached the scene of this tremendous agitation too late to witness the eruption, though he saw its effects upon the Firehole River, which was so swollen by the flood as to wash away some bridges over the streams below. In February, 1880, the Excelsior became frightfully violent in its eruptions, causing the earth to rumble, and filling the valley with dense vapor. The period of action began about ten o'clock in the evening, gradually becoming later every night until on the first of July the eruption took place at ten in the morning, showing a loss of twelve hours during that period. Colonel Norris reported that during the summer of 1880, the power of the eruptions was almost incredible. He says that sufficient quantities of water were elevated from one hundred to three hundred feet, pouring over the mound into the river, which at this point is nearly a hundred yards wide, and rendering it a foaming torrent of steaming hot water. Rocks weighing from one pound to one hundred pounds were hurled, like those from an exploded mine, over surrounding acres. Since 1880 the Excelsior has increased in activity, the eruptions becoming quite frequent and very terrible, sending out compact bodies of water from sixty to seventy-five feet in diameter, to a height varying from sixty to three hundred feet. It is a sufficiently awe-inspiring experience to stand at the verge of this steaming lake, upon the hollow crust which projects over the boiling water, and peer down upon the agitated surface as the clouds of scalding vapor are occasionally lifted by the breeze. But when the geyser is in action, the awful noise and concussion produced by the falling water, accompanied by rumblings and vibrations like those of an earthquake, and the disagreeable habit of vomiting up stones, which is a special characteristic, warrant the visitor in keeping a safe distance away during the display of its terrible power.

DE VALVO.

I strove with none, for none was worth my strife;
 Nature I loved; and next to nature, art.
 I warm'd both hands against the fire of life;
 It sinks, and I am ready to depart.

LANDOR.

SINS OF HABIT.

EVERY violation of a divine command must at once bring the transgressor within the category of sinners, be the offense any of those great and heinous infractions of the law of which the Apostle tells us it is a shame even to speak (Eph. 5: 12), or be it one of those less open and glaring ones of which unfortunately the world in general seems to take so little account.

Putting aside, however, from present consideration those grosser vices of which every Christian man or woman must always feel ashamed, such as drunkenness, thieving, lying, dishonesty, depravity, and such like, there still remain those lesser offenses to which many otherwise good and worthy people not infrequently give way. Selfishness will invariably be found to lie at the root of all evil and wrong-doing, and, inasmuch as we are all creatures of habit, it follows that when we permit ourselves to indulge, unchecked, in any sort of thought, word, or deed which is harmful in it's nature, we allow that particular wrong to so dominate us that sooner or later it lapses into a sin of habit, and the more we give way to it, the greater becomes it's thralldom over us. And again a very special danger lies in these lesser misdoings in the fact that, because the world thinks so little of them, our own consciences are apt to grow callous and to fail to reprove us; and ere long we ourselves come to regard these unfortunate habits that we have acquired, as harmless foibles or mere weaknesses of human nature which are of no great consequence after all. In reality however they are deadly in their effects.

So deceptive in their character, and so difficult of detection are these sins of habit, that even many good persons who may be otherwise making efforts towards lives of obedience and righteousness, find themselves sometimes ensnared. Probably there is nothing more difficult than to detect one's own failings, or more easy than to discover those of our neighbors, while at the same time there always exists the unfortunate human tendency to condemn the faults of others while palliating one's own.

Censoriousness, for instance, is one of those evils that, if unchecked, soon develops into a habit. It may not of course always be a spirit of vanity, or malice that prompts one to talk of the faults or affairs of others, but this censorious practice grows so insidiously upon one, that sooner or later the discussion of one's neighbor's shortcomings enters far too much into the subjects of ordinary conversation, and assumes not infrequently a character seriously damaging to his or her reputation. How much kinder it would be to follow the golden rule of doing unto others as we would that they should do unto us.

We all have our own failings, and would certainly not like to have them discussed among our acquaintances. Our Lord strongly condemned this habit when reproving the Jews of his day: "And

why beholdest thou the mote that is in thy brother's eye but considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Mat. 7: 3, 5). And again, "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again" (Mat. 7: 1, 2).

This universal law of reaction by which we receive measure for measure applies happily to the good as well as to the evil that we do, and so we rightly benefit by the one just as we rightly suffer by the other. Probably there is no Christian virtue that has been more extolled by our Lord than that of brotherly love.

The poet Cary writes:

"Among the pitfalls on our way
The best of us walk blindly;
So, man, be wary, watch and pray,
And judge your brother kindly."

All acts of love and kindness are sure to recoil and bring back with them blessings of some sort or another. Thorpe tells us that a thought to others sorrows makes golden our to-morrows; while J. Crawford implies much the same in the following quaint lines:

"When a bit of sunshine hits ye,
After passing of a cloud,
When a fit of laughter gits ye
An' ye'r spine is feeling proud,
Don't fergit to up and sling it
At a soul that's feeling blue,
For the minit that ye sling it
It's a boomerang to you."

Another sin of habit is thoughtlessness. Very great harm is frequently the result of want of thought, and much suffering might often be averted from others by the exercise of what a writer calls "the grace of thoughtfulness." Here again selfishness will be seen to underlie this failing. How many family jars might be avoided and the peace and happiness of the home maintained, if all the members of the household tried to consider the interests of the rest, and how much pain might often be spared if heedless words were withheld. Even the best intentioned of us are not always sufficiently careful in what we say or do, but nevertheless the evil of this habit is often very serious in its consequences.

"I never thought that I was doing any harm by what I said" are words that we all have no doubt heard from the lips of some well meaning but thoughtless individual, and yet the consequent harm done could perhaps never be altogether rectified in this life. Dr. Miller describes thoughtfulness as one of the truest tests of a fine character. It is certainly a proof of a magnanimous spirit, while

thoughtlessness, it has been said, exhibits a want of characteristic refinement.

“‘Careful with fire’ is good advice we know;
 ‘Careful with words’ is ten times doubly so.
 Thoughts unexpressed may sometimes fall back dead,
 But God Himself can’t kill them when they’re said.

W. CARLETON.

One other failing, which also soon merges into a habit if unchecked, need only be mentioned here, and that is sloth.

The expression “sloth” as herein used is not intended to apply to ordinary physical laziness. A person may be quite active in mind and body, and yet have acquired the habit of sloth in respect to his spiritual life. The victim of sloth invariably finds all efforts to be troublesome things, and this is perhaps more so in the case of such spiritual matters as acts of worship, which always require a great deal of concentration and earnestness. The indolent habit becomes a hindrance to all devotional acts, and prayer under such circumstances can be little else than a vain and meaningless repetition of words. Bishop Walsham How, describing a spiritually indolent person, says: “Even in his outward posture he must kneel comfortably and take his ease.” Perhaps there is nothing so marred by sloth as prayer.

There are other failings to which we are all liable, and which not infrequently become sins of habit if indulged in, such, for instance, as vainglory, self laudation, picturing to one’s mind things that are wrong; and akin to these may be mentioned sins of character, as covetousness, worldliness, hypocrisy, and pride, all of which are dangerous, but which are unfortunately too often regarded by many as no sins at all. By the grace of God, however, we can search out our own shortcomings before they get so woven into the very texture of our lives as to render it a matter of considerable difficulty to overcome them; for “the righteous cry, and the Lord heareth, and delivereth them out of all their troubles” (Psalms 34: 17).

R. M. B. T.

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